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ACIES ORDINATA

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The next number of the "*Acies Ordinata*" will appear in *October*.

:: Sodality Unions ::

To the article on this subject in our last issue, we add the following by a Father very well versed in Sodality matters. It agrees in part with our views, and in part it differs therefrom considerably. No matter! Let both sides be heard!

Sodality unions are timely and useful. No one can doubt the great timeliness and usefulness of national and international Sodality Unions in promoting the Sodality's objects.

Union makes "army in battle array". For besides the Common Rules of the Sodality (1), approved by Very Reverend Father Francis X. Wernz in 1910, reason itself and the experience of other societies clearly show that a close union of the many Sodalities now in the world, will inevitably strengthen their spirit, increase their powers and perfect their labors in a high degree. If the almost numberless Sodalities which today serve Christ and his most holy Mother without inter-organization, were to enter into a strong and well-knit federation they would certainly form an "army in battle array", "terrible", like their Heavenly Queen, to the enemies of God and highly serviceable to the Church of Christ in every field of labor and suffering.

Formation of Unions requires great care. But to get these results, such a Sodality federation must be instituted only after mature consideration, and taking into account the peculiar nature of the Sodality and the varied experience, so abundantly afforded by the Sodality's long history and its splendid recent progress. Many societies have perished almost at birth, or have led a languishing existence, because they could not rid themselves of congenital defects.

Union is merely sketched herein. The present article looks only to supplying new matter for deliberations on Sodality Unions. We shall merely sketch the broad lines of the Union to be founded, and give a preliminary idea of the rules.

I.

Union not for prayer or correspondence only. To promote the work of the Sodality and to direct it better, the Sodality federation or union should incorporate the individual Sodalities into a *true society*, and not merely into an association for common prayer or exchange of correspondence. These features alone, although very helpful and to some degree already in use, seem utterly inadequate to attain the great ends of a true Sodality Union.

Central organs properly harmonized required by Societies. Now a true society cannot exist without organization, that is, without an arrangement of central organs, closely united among themselves and harmoniously subordinated to each other, all making for the attainment of the purposes of the Society. The great Marian body is no exception to this rule. It also must have such central organs if it is to "*grow unto the increase of God, and build itself up in charity*". (Eph. 4, 16; Col. 2, 19).

Let us see *what central organs will best unite the individual Sodalities.*

(1) "68. It also helps to the greater glory of God and the honor of Our Blessed Mother that, where it can be done, Sodalists of the same class or country should form a permanent league among themselves, with a common council."

Congresses insufficient; Councils required. One naturally thinks first of *regional or international congresses of Directors and of delegates, held periodically,* which have contributed so much to the Sodality movement, especially in recent times. Nevertheless, for the purposes of a Sodality Union, we think them insufficient. For first, the Common Rules of the Sodality treat of unions as something quite apart from congresses, and thus seem to insinuate that each have different functions; and again, without permanent and continual influence such as periodical congresses clearly cannot exercise, a true society can hardly exist. Therefore the central organs, destined to unite the Sodalities, *should be stable*, and should consist of permanent, elected committees, whose influence would continually reach individual Sodalities or their unions. (We shall call them "*councils*", though they might be called "secretariates", "committees", etc.).

These councils should be of three grades, corresponding to the three kinds of association which would compose together the whole edifice of the federation.

1. **Sodality Unions by sex and condition of members.** The first or lowest grade would be formed of the unions and respective councils of Sodalities naturally related to each other not only by community of language but *by sex or similar condition in life.* Experience has shown that such unions, being eminently suited to the Sodality, can be entered into with ease and success. In many places Sodalities of men, women, teachers, students, etc., already have very active unions, while other Sodality unions, formed without regard to the members' sex and condition (those merely local or merely diocesan), are less prosperous, at least in some respect.

2. **National Unions.** From the first grade, the way is open to the second and higher, namely, the formation of purely national unions, and their respective councils, the members of the union not to be individual Sodalities, but the above mentioned unions.

Sex or condition in life no basis for international union. It might seem that the same principle of union applied above, namely identity of sex or condition in life, could be directly used internationally, so that from *national* unions of Sodalities for men, women, youth, etc., one might pass without any intermediate grade to *international* unions of the same class.

Nevertheless such a manner of uniting, though sometimes employed in other federations, in our particular case seems unfit. For while unions of Sodalities made up of well educated members might easily enough overcome the difficulties inherent in every international union, Sodalities of ordinary people, who are more numerous than the cultured, seem unequal to the task. On the other hand, within the boundaries of the same nation, where travel is so much easier, and where no obstacle arises from differing languages, national peculiarities, and living conditions, unions of Sodalities made up of the simpler folk according to sex or station in life, may easily enter into larger national unions.

3. **The International Union.** Above this second grade, would rise the third, which would be the center and crown of all, to wit, a purely international union with its respective council, uniting in one body all the above mentioned federations and extending its influence through its constituent members to the lowest cells in the great Marian organism.

II.

Functions of Central Organs of Union. Up to this point, only the exterior structure of the proposed union has been outlined. To know its life, we must consider what sphere of activity and what manner of influence would be proper to the central organs or councils in relation to the respective unions.

Councils to have no Jurisdiction over Sodalities. The councils, it seems clear, cannot have strict jurisdiction, i. e., power to rule, over the individual Sodalities or their unions. First, because the Sodalities are all subject to their legitimate Superiors whose authority is settled beyond dispute by ecclesiastical laws and the Common Rules of the Sodality; and second, within the limits of this proper subjection, individual Sodalities need a certain independence so as to develop in their own peculiar way and work satisfactorily.

But aside from jurisdiction, the councils can act towards the Sodalities under them, in many other ways, equally necessary and profitable.

Council functions: Information, Vigilance, Guidance. This activity of the councils should be exercised especially in three ways: *first*, in giving information on the true life and labors of the Sodalities; *second*, in watching over the unions to guard them from leaving the true path of the Sodalities, and *third*, in devoting themselves to the propagation of Sodalities and to their fuller organization.

A few words on each of these points.

III.

Information given by Councils. And first as to the "informative" function of the councils. The field for it is practically infinite: doubts must be cleared up about the rules or the law of the Sodalities; new ideas suggested; new activities point-

ed out ; a multitude of practical questions solved ; in a word, instruction for Sodalities will always be timely.

Vigilance : Examination of Rules. Vigilance over subordinate Sodalities can be exercised by the councils in two ways. In the first place, Sodalities or Sodality Unions desirous of entering unions established as above, may be required to submit their rules to the councils for examination and approbation. This will avert the danger (often imminent) of the individual Sodalities gradually assuming a color and character quite foreign to their true nature. Moreover, this will not prejudice their liberty in any way, since their entry into the union would be their own free act.

Vigilance : Yearly Accounts. Another exercise of this vigilance could be that the councils should once a year exact of their Sodalities or Sodality Unions an accurate account of their affairs. This would give occasion for useful criticism, or advice, or stimulation wherever needed.

Organization and Propagation. The third function of organization and propagation hardly needs explanation. The councils should promote the rise of new Sodalities or new unions, call meetings, begin and direct common action on the part of the Sodalists in some public matters, and give all the help likely to contribute to the success of the whole Sodality movement.

IV.

Personnel of Councils. The personnel of the above mentioned councils or secretariates, should, we think, be constitued according to the grade of the unions.

Personnel of Lowest Councils. In the lowest union (which includes individual Sodalities formed according to sex and condition in life), the central council might be formed as follows : For *President* it might naturally have the Director of a union-member Sodality which is situated at the official home of the council. If such Sodalities issue a periodical, its editor would very properly be another member of the council, since such a publication is the best means of notifying the individual Sodalities of decisions and deliberations of the council. For *Consultors* two Sodality Prefects might be chosen, one from the same city, another from a neighboring city. The *Secretary* and the *Treasurer* might be elected from among the Sodalists.

Personnel of National Councils. The *President* of the national council ought to be some distinguished Director, designated by the Provincial of the respective province of Our Society. With him could be associated the editor of the periodical generally recognized as the leading and official organ of the Sodality, while the rest of the council could be made up of four Sodality Prefects as *Consultors*, taken from Sodalities representing the more important states of life. To these might be added a *Secretary* and a *Treasurer* chosen by election.

Personnel of International Council. The Supreme Council, which should have its seat at Rome, could have for *President* some Father well versed in Sodality affairs and devoted to its welfare, appointed by our Very Rev. Father General to act as Director of The Central Secretariate. Another member should be the Director of the Prima Primaria, the mother and head of all the other Sodalities ; another Father could be the general historian and archivist of the Sodality ; the consultors could be the Prefect of the Prima Primaria Sodality and three other Prefects of Sodalities chosen from the principal states of life, lastly two Secretaries and a Treasurer might be elected by local Sodalities.

Various points. Passing over many questions of detail, we would note briefly that the best method of holding *consultations* in all the above councils would seem to be that employed in the councils of individual Sodalities. Again, the secretaries of at least the national and supreme councils should receive a *fixed salary* and not depend on fees. Thus they will be able to fulfill their duties more satisfactorily. Finally the money necessary for the support of these centers could easily be collected by a small *contribution from the Sodality unions.*

V.

Objections. Leaving these and many other points, let us take up two possible objections to the union described.

Our Plan sets distinctions ; hence jealousy. The first objection is that our plan introduces distinctions of dignity between Sodalities and between Directors, since those located at the center of their respective unions, receive more honors and enjoy a wider influence ; and thus jealousies result.

Answer. The objection has little force. In the first place as noted above, there is no question of *strict jurisdiction* being exercised by the councils over the individual Sodalities, but rather of helping them with all sorts of information calculated to promote Sodality life. Lastly, some disparity of grades is *inseparable* from any organization.

Constant action requires RESIDENT council-members. Disparity in favor of Sodalities and Directors located at the centers, is entirely natural and necessary. For besides the fact that in such places, intellectual and religious life is very vigorous and means abound for a wide activity, the permanent character of the councils requires a

personnel which habitually resides in the center chosen. If the members of the council lived in widely separate cities, consultations would be held so rarely that practically the councils would not attain their purpose in any respect.

Jealousy repressed by zeal and charity. Again, the fear that the great Marian militia is not capable of such subordination for the glory of its Queen, as prevails in so many other societies for ends purely natural, is to our mind without foundation and an insult to the Sodalities. Moreover, if it be feared that human frailty may show itself here and there in some jealousy, that is simply another reason for making a choice of such council-members as will probably be able to smooth away such difficulties prudently and charitably.

Objection : Union too complex for Sodality. Another difficulty, somewhat more weighty perhaps, is how to introduce an organization so extensive and complex among such a large number of widely differing Sodalities.

Answer : Union will be a voluntary growth. But even this objection will yield, we believe, to proper consideration. There is no question of suddenly forcing individual Sodalities into the union. Any form of organization which is thrust upon a body from without instead of gradually developing with that body's growth, is foredoomed to extinction or to a languishing existence. Hence the Sodalities should be prepared not merely to allow such organization but rather to form it of their own motion, just as a growing tree spontaneously puts forth twigs and branches.

How prepare Sodalities for union. Start small unions. Now there are two ways of reaching this end : namely to start from the extremities or start from the center. In the first way, every encouragement would be given to those associations which form the ground-floor of the whole federation, that is, unions of Sodalities according to the sex and state of life of the members. The difficulty here would not be very great because the same method of uniting men is used in other societies and has proved efficient. After at least four or five such Sodality unions have been formed in a given nation and are well established, it will be possible to proceed gradually to the foundation of a purely national union by some authorized congress of Sodalists and Directors. Everyone can be disposed in good time for this step, partly by frequent articles on the matter in Sodality periodicals or in special pamphlets, and partly by the example of the first Sodalities to enter the union. That such national federations will wish for an international union, can hardly be doubted since all societies of a kind tend by their very nature to a common center.

Central Secretariate will work for union. But besides starting from the extremities, we think the movement toward an international union should also come from the center. For various reasons, it would be opportune that the first foundations of the union should be laid at Rome in our Central Secretariate. In times past, aside from the bond of aggregation by which the Sodalities were all united to the parent organization and besides the bond of the Common Rules which were published for Sodalities erected in churches of the Society of Jesus, there were no other bonds uniting the great Marian family, since there existed no central organ to exercise its enlivening influence on all its members. We are very glad indeed that the nucleus of a permanent council has been formed by the establishment in Rome of the Central Secretariate whose business it is to promote the development of the Sodality by giving information on the law of the Sodality, clearing up its history past and present, and discussing various practical questions.

Business of Central Council. When such a central council has been founded, it should devote itself to drawing up the rules of the union, and thus prepare the way for the great international union which is so desirable for the Sodalities and for the Church of God.

Central Council to use periodical. The means by which this central council might exercise its influence, would be some periodical like the "*Acies Ordinata*", written in Latin and destined solely for Directors both Jesuits and non-Jesuits. The whole Sodality movement would, we think, profit immensely by such a periodical. Its greatest service would be to bring the Sodalities to that greater uniformity and fuller sense of solidarity which is the best disposition for the formation of an international union.

Editor's Note

We are in thorough accord with many of the ideas above set forth. Certain it is that the Sodalities will only exercise their full power when they join their numbers and resources in a single union.

Still there is one obstacle, and a very great one : namely, *Ours do not all agree about Sodalities nor do they always direct their Sodalities in such a way that they can be held up to others for imitation.* The first step therefore to all further development is that the true theory and practice of the Sodality be developed among ourselves in a more universal manner so that in this matter, we ourselves may will and say the same.

Without this, we will lead others badly and we will both fall into the pit. This is also the reason why we continue to adhere to the policy of publishing the "*Acies Ordinata*" solely for Ours. In some Provinces, to be sure, new strength seems to have come to Directors of Our Sodalities from the Central Secretariate ; in others there seems to be no response. Nevertheless we hope that little by little better counsels will prevail and that the defective notion of the Sodality, which keeps many even of our best men from making more of it, will gradually be removed upon more careful consideration. That done, the rest will easily be accomplished.

Apostolate of the Press

III

We have seen the necessity and importance of this Apostolate as well as the ways in which every Catholic and Sodalist can engage in it. It remains for us to say something about

The more fundamental practice of this Apostolate. Those therefore who are not content with aiding the Catholic press as private individuals, but who wish to set it solidly on its own feet (we speak of educated Sodalists, especially of men), must give their earnest attention to the foundation or the development of the works and institutions of the Catholic press.

Good matter, abundant, well printed, cheap. If a really considerable contribution is to be made to the Catholic cause through the press, besides the lesser aid of which we have spoken in former articles, the Catholic press must be well established and developed ; in other words, good writings must be published in great abundance, well printed, and sold at the least price possible, so that there may be absolutely no place for the excuse that Catholic books and periodicals in comparison with those of our opponents, are worth less, harder to find, and dearer to buy.

Attractiveness brings influence.

Unless our press commends itself by its intrinsic worth, by the pleasantness and variety of its subject-matter by its quickness and ubiquity, and unless it in some way insinuates itself into men's attention, it will never get out of the modest circle of pious readers, nor succeed in forming a truly public opinion. And there is no question here of merely pious periodicals, indifferently written and poorly printed, offering tiresome or antiquated "news" sheets which are scarcely read except perhaps by a few priests and pious families. What we refer to are publications which attract to themselves, if not all, then certainly very many readers, publications which excite genuine esteem, which imprint their ideas on the minds of their readers, and succeed in bringing them gradually to view everything in the light of Catholic principles.

The Public wishes entertainment. There is question of propagating and defending the truth among persons who will not receive it otherwise ; people who do not care about dry theory and who therefore can only be approached by the indirect route, that is, by papers which treat pleasantly of all manner of interesting subjects while at the same time presenting them in the true light of the Christian religion.

Variety required. To attain this end, everything possible must be done, so that in all regions and in the larger cities, besides books and periodicals on Catholic religion, science and devotion, there may also be found in sufficient number, books, writings and papers of all sorts, well edited, useful and attractive, properly managed and intelligently advertised.

Difficulties : Enemy's ethics, money, possession of field. The duty of Catholics in this matter is not one of the easiest. There are tremendous *obstacles* to the development of our press.

Everything is not lawful for us ; whereas our adversaries have no such trammels on their conscience ; and thus they make a bid for the attention of fallen human nature which is quite impossible for us. They excite the passions, make dangerous appeals to the senses, and exercise an unlimited liberty of opinion, judging, accusing, lying and calumniating with impunity. Again, the material equipment and the financial strength of our press is always inferior to that of the non-Catholic press. For the sustenance of the latter, there is the whole strength of the banking plutocracy while we must laboriously beg almost every penny we need. Moreover, our adversaries have a great start on us ; for a long time, they have been practically alone in the field ; they have trained themselves and have occupied all posts ; even with equal resources, it would be hard for us to catch up with them. Lastly, our adversaries have many associates who constitute the greatest enemies of our press. Such are the liberal governments, typesetters, news-agents and venders (the majority of whom are Socialists) ; they glady try by every trick in their power to obstruct the progress of our press.

Great efforts required. From all this it appears that unless our people support the Catholic press in an extraordinary degree, and develop it within and without, and spread its influence intelligently, it can have no real success. Hence it is that our

apostolic efforts must be intensified if we are to conquer these many obstacles and gain a true victory for the Catholic cause.

What then is to be done?

1. **Good Catholic writers and editors must be formed.** If is of the highest moment that those who are to write our periodicals should be really eminent in knowledge. They must be intimately acquainted with the Catholic religion and with the application of our principles to modern questions: they must be able to treat matters with variety and elegance. Now such gifts are quite rare and cannot be developed and perfected without much labor. How can one undertake to teach ten thousand other men and be their prophet and leader, when he himself has not learned much and is scarcely one lesson ahead of his readers? How can a man successfully defend religion, morals and the rights of the Church, unless he has first learned by close study and practice how to wield the weapons of apologetics? How can a man fitly praise the merits of the Church with regard to culture and science, literature, arts and society, if all that is mostly *terra incognita* to himself?

University Education non-Catholic. But where in the world are all these things taught or studied? The question is almost unanswerable. We feel the lack of Catholic schools which afford their students this broad Catholic culture. Indeed, the greater part of our Catholic young people, although they may have attended Catholic colleges, receive their higher education in the Universities, which unfortunately are anything but academies of Catholic thought. Hence it is that even good and educated Catholics for example, our writers and editors, very often have a double culture, the lower Catholic and the higher profane. But these two spheres of erudition by no means supplement each other in their minds, but remain as it were in separate compartments quite foreign to each other and even often opposed, causing great confusion and obscurity of thought. What wonder then that much of what they say or write is weak and obscure? It is simply evidence of the confusion within.

Cultured Catholics to train Editors. One of the highest services, therefore, which could be rendered by lay apostles and especially by really well educated Sodalists, would be to work seriously at the formation of Catholic minded writers. This could be done by instituting evening schools or courses, in which young men with talents for writing might be imbued with a broad and deep knowledge of Catholic matters by eminent teachers, say professors of Christian philosophy and theology; at the same time, they should be constantly exercised by capable Catholic editors in the art of writing and presenting things well, in carrying on disputes, in refuting anti-Catholic objectIons, and in skilfully indicating whatever may be of importance to Catholics in the day's events. So too, associations might be formed of Catholic writers to give them the opportunity to meet and to continue their own cultivation in a Catholic sense, by conversations, written papers, debates, etc.

II. **Good managers needed.** Besides writers and editors, the Catholic press, if it is to prosper, needs good managers, fervent Catholics, who are also good business men. Even the best written Catholic paper is useless if there be negligence or ignorance in its administration, propagation and development, — if it does not reach many readers every day. This is where our Catholic activities and our press as well (even on the intellectual and editorial side) often show themselves inferior. Many look upon Catholic papers as works of mercy which *must* drag on a miserable existence with no other help than periodical alms. Such persons have no idea that those papers could overcome their difficulties by good administration. And in fact, experience has proved in not a few cases, that with good management, success has crowned our literary beginnings. Nevertheless, we must not wait for good managers to fall from the clouds; they must be formed as writers; they are as important to our press as the lay-brother to his religious order; and they must receive proportionate training.

Cultured Sodalists therefore, who understand administrative affairs, may lend themselves to the formation of such business men, or even undertake to act in that capacity themselves.

III. **Correspondents and news-agencies required.** Another need of the Catholic press is the cooperation of many individuals, who, besides attending to their ordinary occupations, will occasionally write articles or contribute information. If however, such assistance is to rise out of the class of individual effort with all its limitations and uncertainties, there must be a regular organization for the purpose; and this is especially true with regard to the *collection and diffusion of news*. The ordinary news-agencies are almost all anti-Catholic. We need a net of reporters and correspondents to collect news about Catholic affairs by letter at least, if not by telegraph and telephone, and to communicate it to Catholic newspapers and other decent periodicals. Without such a news-agency, even Catholic newspapers will be forced to draw their information from unreliable sources. Moreover, Catholics must not be satisfied with knowing what goes on at home regarding Catholic interests; their information must

also extend to events of general importance in foreign lands. Otherwise many splendid lessons of Catholic life will be missed, the persecutions of the Church will be unnoticed, and striking examples of the faith, virtues and merits of the Church will be passed over in silence or gravely misrepresented.

Will not fervent Catholics, and especially Sodalists, be able to help remedy these evils? Will it not be possible to establish among them an organization for collecting information to be sent throughout the world, — an organization which may serve as a basis for the above-mentioned news-agency? (I pass over other points, such as how our Sodalists might aid in establishing Catholic printing houses, or in forming unions of Catholic typesetters, etc.).

From all that has been said, it seems certain that Sodalists and other educated Catholics can help much in the Apostolate of the Press, not only in the ordinary ways open to every Catholic but also in the more fundamental way of giving a wide and solid basis to the Catholic Press.

Whenever therefore the Sodalities of Our Lady, especially those for educated men and youths, accomplish something really important in this regard, they will thereby prove conclusively that they are both able and willing to cope with the most modern difficulties of the Church.

The Evidence Movement and the Sodalities

By Father Henry Browne, S. J.

III.

Evidence Work suitable to Sodalities. The object of these articles is to present the claims of Evidence work as a natural sphere for the outside activity of Sodalities. It is by no means necessary, perhaps not even desirable, that Sodalities in their corporate capacity should organize study-classes. It would be sufficient that Directors should encourage their Sodalists to experiment in this direction, and where convenient, afford members who desire them, facilities for study or other preparation for taking the field. I should at least hope that Evidence work, or C. T. S. work, or indeed any form of propaganda among non-Catholics, should be recognized as being quite as suitable a thing for a Sodality as, say, running a club or scout-centre for Catholic boys, or joining in a Conference of St. Vincent de Paul.

Present Progress. Let me now touch upon the progress of the Evidence work.

Newcastle-on-Tyne enters Evidence work. Just as I write, good news comes from the North, which confessedly contains the strongest element of Catholicity in Great Britain. Within the last fortnight, there has been a stirring of the waters in the most northerly city of England, Newcastle-upon-Tyne, owing to a visit of the Secretary of the London Guild. This diocese has just been reorganized under a new Bishop, and it seems that there will soon be a change, for quite a number of the local clergy have now declared their belief that the time for action has come, and that they are even prepared personally to share the labour of a new campaign.

Guild's Success due to Clergy. There is no doubt that in the South, the success that has attended the Guild's labours is largely due to the clergy, particularly the Regulars, though the secular priests also have been most helpful, but chiefly in regard to the study-classes.

Priest speakers are in demand. The people in London understand that this is mainly a work of the laity; but the crowds are nearly always glad to see a priest mount the platform steps and even ask for it. When they are in earnest in their desire to know more of our religion, they seem to feel that they can get clearer and more authoritative statements from trained theologians than from others. Then there is the element of variety, sometimes of curiosity to see how the priest will get on before a mixed audience. As an instance of the

Response made by the Regular Clergy, I may say that last Sunday in Hyde Park, during a session of some five or six hours, the crowd listened successively to representatives of the Dominican, Redemptorist, and Jesuit orders. As a rule the venerable and learned Benedictine Dom Butler, former Abbot of Downside, appears in the afternoon of Sunday.

The indirect result of this priestly cooperation is also important, inasmuch as it gives confidence to the laity and spurs them to greater efforts and more intense preparation for their arduous task.

Overwork keeps many priests from Guild activity. It would be quite a mistake to assume that where the clergy do not see their way to take part in the platform work, it is because they view this movement coldly. No doubt in the past there was, in spite of the exhortations of the Bishops, a tendency in some quarters to be wary and even a little sceptical about the Evidence Guild. But the example of conservative Newcastle, with its overworked staff of priests coming to the front, will certainly react favorably upon other dioceses. All over England, the difficulty is a real one. *The shortage of priests* is everywhere the same, but perhaps it is felt nowhere so much as all over London. Besides all the other calls upon the parochial clergy, much of their time, often whole hours every day, is taken up with real propaganda of a quiet sort, that is the *preparation of individual converts*. After a Mission given in Lent in a suburban parish (where there are but two priests), 25 Protestants gave in their names for instruction, and I was told that their attendances subsequently were quite good. The above statement is particularly true of our Fathers, who seem to have a special gift of attracting outsiders. Here at Farm Street, dialogues are held (and often so as to crowd the church) from two opposing pulpits, in which controversial topics are discussed with a view to bring home to outsiders the claims of the Catholic Church.

Jews reached by Evidence Work. I might mention that one of the Farm Street Fathers has shown deep interest in trying to reach the Hebrew element in the crowds. There is a special organization for this purpose, called the "*Guild of Israel*", which though not connected with the Evidence Guild, works in harmony with it. At the meetings held in the Jewish quarters of the East End, literature which has apparently been printed in America, is distributed. I have myself noticed that among the listening crowd, the Jews are uniformly well-behaved and not as a rule, markedly anti-Catholic. On questions like Zionism, or the persecution of Jews by Christians, they can be sometimes very insistent. We cannot expect to convert them easily or in numbers, but they often seem to be impressed with our statements, and are generally attentive and interested. This is particularly the case with the more intelligent Jewish boys, and sometimes, even the young women. I hear however, that a "*Jewish Evidence Guild*" has already taken the field to counteract our campaign.

Over-zealous Catholics injure Work. Excess of zeal on the part of Catholics has been sometimes a serious drawback to the work, both in Hyde Park and other localities. Of late there has been serious trouble by their trying to silence non-Catholic hecklers even when they have been doing their work fairly, though perhaps with unnecessary noise. Where this is the case, these Catholics seem to forget that it is the part of the speaker on the platform and not of sympathizers in the crowd to deal with the difficulty. Worse than this, emotional Catholics have been unduly and illegally interfering with speakers on Protestant alliance platforms. These can be very provocative, but the best way is to leave them alone. A strong protest has been issued in the Catholic press, signed by several priests who speak from our platforms, stating that they disapprove of any interference, violent or otherwise, with non-Catholic speakers or hecklers. The police have already had to intervene in restraining these misguided zealots, and it is hoped that this will not be necessary in the future, as it throws discredit upon us which the enemy turns to his own account.

The facts I have brought forward will, I hope, convince your readers, that in spite of all the difficulties, the Guild is making steady headway, and that clearly it has now passed its initial or experimental stage. Directors of Sodalities if they will only take up the matter, are sure to find that doing so will well repay them from all points of view.

In another paper, if possible, I will give some statistical information.

PRACTICAL QUESTIONS

The Mission Section. Every one knows the usefulness and importance of the Mission Section in the Sodality. The promotion of Catholic missions is a very good work in itself and one which the Sovereign Pontiff is foremost in urging upon all good Catholics. For Sodalists, it is an excellent stimulus to apostolic fervor and interest in the Church.

"*Begging is odious.*" Nevertheless, is it not to be feared that so much insistence may be made upon the support of the missions and upon contributing to mission collections, that the Sodality may get the reputation of being a body of vexatious beggars always trying to squeeze the last nickel out of the public? "For my part" say some critics, "I prefer sections which have nothing whatever to do with money such as the Eucharistic Section or the Catechism Section."

Answer.

1. *Christianity demands Sacrifices.* Although it is true that money-matters should never become so prominent as to vex or disedify, nevertheless an effort to obtain a pecuniary sacrifice is not to be so feared as to make us recoil from good and necessary apostolic works. Indeed we must inculcate the doctrine that a person who is afraid to deprive himself of some money for the cause of the Church, is no true soldier of the kingdom of God. But of course moderation must be used and men's good will must not be stretched to the breaking point.

2. *Divine Grace outranks Money.* Again, it is a serious mistake to think that the work of the Mission Section consists, principally at least, in collecting money. Although money and other external helps are extremely necessary, Catholics, and especially Sodalists, should know that the success of the missions lies principally in the help of divine grace and that greater or less efficacy in converting souls depends much more on the abundance of divine grace, than on money and material resources. Hence the first purpose of the Mission Section is that a ***strong desire for the conversion of the nations*** be conceived, and that consequently fervent prayers be made, Holy Communions offered, and little daily sacrifices directed to bringing down on the parched fields, abundant showers of divine grace.

3. *Knowledge begets Love; whence Generosity.* Again, collecting money is not the only way to obtain material assistance for our missions. Every experienced mission propagandist will agree that the most important thing is not to collect money, but rather to ***direct the attention of as many people as possible towards the missionary situation;*** and that once universal attention is secured, everything else will be easily obtained. Thus, for example, the pious foundress of the Sodality of St. Peter Claver for the African Missions, the Countess M. T. Ledochowska used to say: "There is no need whatever that we should be importunate in demanding alms for the missions and thus alienate people from us and from the missions. It is much better to say nothing about money in the beginning. Once we have aroused attention and love for the missions, the faithful will open their purses of their own accord and money will flow in upon us."

4. *Make the Missions known.* Let our Mission Sections begin by taking the very wise resolution to use every means in their power to *make the missions known and loved.* No one loves what he does not know. How many people there are, even Sodalists, who know almost nothing about the missions and the various organizations for the propagation of the Faith, but who through reading one article, or the sight of a picture, or the consideration of a bare set of statistics are deeply im-

pressed and effectually moved to find out how they may help the missions! It is therefore a truly apostolic work to give such impulses to as many people as possible.

The Method which may be pursued by the Mission Section is as follows:

1. *Read, Discuss.* Let the members of the Section carefully read books and periodicals on mission subjects, and then seriously discuss what they have read, so as to be come well posted on the state of the missions.

2. *Speak, Write.* Let them speak on mission subjects, write papers, give stereopticon lectures. Let them encourage each other to earnest work and prayer.

3. *Produce Plays, etc.* Let them sometimes conduct *public functions* for the spread of interest, such as plays, processions, tableaux, conferences, etc.

4. *Join in Mission Devotions.* Let them help the Parish Priest or their own Director in instituting devotions which favor the missions, such as "Mission Sundays". These usually consist of General Communion for the conversion of the infidel world; before or after noon, solemn devotions and a sermon on mission needs; later, a conference or other function outside the church, always howewer with a serious program (according to the advice given by those experienced in the conduct of such affairs).

5. *Spread Literature.* Let them form a small mission library, subscribe to several missionary magazines, and circulate this literature among themselves and outsiders as well.

6. *Aid Papal Organizations.* Let them establish (or aid in establishing) in their own country, the Papal organizations of the Propagation of the Faith, the Holy Childhood and the Work of S. Peter the Apostle for the formation of a native clergy. Only recently, the Holy See has again insisted on the establishment and development of these organizations in all parts of the world. Here also enters the collection of money, postage stamps and tinfoil, and the practice of economy of all sorts in favor of the missions.

Comprehensiveness of pro-Mission work. From the above, it is quite clear that the work of the Mission Section is by no means confined to collecting money or other material objects, but extends to a great variety of other activities, including the sublime and truly apostolic activities of prayer to God and informing one's fellow-men. Nor need the energy of Sodalists be confined to the paths pointed out; good suggestions and inspirations from other quarters may be gladly embraced. Directors will certainly encourage minifestations of **initiative** on the part of the Sodalists themselves.

Rebellious Sodalists. Almost thirty members of the Young Men's Sodality, rebelled against the orders of Superiors and to the general scandal, left the Sodality declaring that they would found another to spite us. They made no headway for three months, but now it seems they have found a secular priest willing to direct them. I would like to know therefore *whether these rebels can be aggregated to the Prima Primaria and whether a Sodalist who has been expelled from one Sodality can be received into another.*

Answer. The right to erect Sodalities outside of the Society's premises belongs to the Bishop. Hence it will not help the rebels to find a priest who is willing to found a Sodality for them, unless the Bishop consents. The case should therefore be fully explained to the Bishop, especially where there was public scandal, so that he may judge whether another Sodality may be erected.

If the Bishop, notwithstanding explanations, approves and erects another Sodality, we can do nothing in the matter, as the Bishop is merely using his right. Neither can aggregation be easily denied by Rome to a Sodality lawfully erected by the Bishop. The Director, named by the Bishop, also has the right of admitting to the Sodality all such persons as he deems fit, including those who left another Sodality of their own accord, or those who were dismissed therefrom, and even such as were expelled.

The foregoing is the *law*. *Charity* and *prudence*, however, will probably find the way, if any such exists, of arranging the matter amicably. It not infrequently happens that these outbursts of fiery youth are better calmed by sweetness than by rigor. Abstracting from this concrete case, which we know no more than is set out above, it may be said *in general*, that in a well governed Sodality, such a rebellion can be easily avoided. A Director who is too rigid can alienate the Sodalists from himself. Consultations, if well prepared beforehand, will hardly ever fail to find a way by which the Sodalists may be quietly led or may even bring themselves to see the fitness of the desires of Directors and Superiors, and willingly submit to them. Besides strict justice there must be sweetness also in the management of a Sodality.

Closed Retreats and their promotion by Sodalists. How can Sodalists aid in this great work? The answer is manifold. In the first place, the very best foundation that can be laid for constant zeal in this holy endeavor, is for the Sodalist to begin by making such a retreat with scrupulous fidelity to all the rules and regulations. Private and personal propaganda among his friends and associates will naturally follow. He can also help by distributing literature on the subject, and by contributions and personal services rendered to the organizations which are devoted to such retreats. There is a very large literature on the subject which will offer other useful hints. It includes, among others "*Collection de la Bibliotheque des Exercices de St. Ignace*", Fr. Watrigant, S. J., Rue des Augustins, 7, Enghien, Belgium; booklets by Fr. Harasser, S. J., Marianischer Verlag, Insbruck; and Fr. Saabrack, Leutersdorf a. Rh., Joannesverlag; and Fr. Zeij, Hertzgenbosch, Holland, etc.

Keeping tab on attendance at meetings. Someone writes that in our recent article on this subject, we required too much. "It is useless for me", says our correspondent, "to descant to my Sodalists on the advantages of keeping strict watch on the attendance. They feel it's like prefecting boys or policing grown-ups. And, thanks be to God, even without this vigilance, my Sodalists are constant enough in attending at meeting."

Answer. If your Sodality is in such a happy, and exceptional condition, that the Sodalists are diligent and constant in attendance even without external vigilance,

we certainly do not insist so much this inspection. But such a case is very rare indeed. And hence it is better to be watchful and exacting in requiring attendance, than to let disorder creep in little by little owing to neglect of vigilance.

Ateneo de Manila.

Catechetical work *has always been generously done by students of the Ateneo de Manila* and of recent years, perhaps, reached an unusually high level with about sixty of the boys tramping out in the heat and quiet of early Sunday afternoon to instruct the little children in various parts of Manila. Much of this work is close to the heroic in the fidelity and sacrifice it entails, and is but another of the accomplishments that makes the Ateneo faculty proud of their generous Filipino students. How many schools in Europe or America can equal this record?

An extension of the work was decided upon this year. Just as at the Christmas holidays a large-scale Charity Campaign was planned, so now a Catechetical Campaign was launched for the long vacations from March to June. "Give until it hurts! It is more blessed to give than to receive," the boys were taught at Christmas. And they gave bounteously. Now they were told: "You are well-instructed now in your religion. When you go back to your native towns, *teach some of the little children. Ninety per cent of them are growing up like pagans* with no knowledge of religion. And the response to this appeal, too, has been magnificent, exceeding even the most sanguine expectations.

Sodalists help to form plan. With vacations beginning in the middle of March, I began early in February, as Director of the Sodality's Catechetical Section, to discuss plans with the boys who had been associated with me in this work during the past three years. Since I had seen but little of Filipino life outside of Manila, their advice was invaluable. Some few had taught Catechism during previous vacations. Others applied their Manila experiences to the different conditions in the provincial towns, pointed out the difficulties and needs and advantages, and outlined schemes that might meet the special situations. Finally some kind of tentative plan was made that seemed adaptable.

Mass-meeting; Faculty Approval. About the first of March, the Campaign began. The entire student-body was invited to a mass-meeting, at which the Catechetical Director and two of the leading student catechists announced the formation of the *Ateneo Catholic Instruction League* and explained its purpose, namely, the religious instruction of little children by Ateneo students in their respective home towns during the coming vacations. Then Father Morning, as Dean of the College, speaking for Father Rector who was out of town, gave official approval to the movement. "The harvest, indeed, is great," he said, "and the laborers few. If you boys wish really to be happy this vacation, join this movement and do the work which it proposes."

The details of the campaign were rather unusual. Both the printed and the spoken word were used. A bulletin board was commandeered and developments posted. Speeches were delivered in all the divisions of the Boarders and in some of the classes, and boosting agents were appointed in all the higher classes. The veteran catechists flocked to the new field of battle almost 'en masse', as was to be expected, and a rush of new volunteers poured into the Sodality office in a way that made it impossible to give personal attention to all. A map of the Philippines, backed with board, was hung in a prominent place, and there day after day the progress of the campaign marked in regular military fashion. Province after province fell punctured with the varicolored map-tacks, until finally about eighty towns were flying the colors of the *Ateneo Catholic Instruction League.*

Sneers and discouragement foreseen. With the enthusiasm aroused, the next step was to stabilize it. It is no easy thing for any boy to give his vacation hours to the work of teaching others piety, even when he is here in Manila with a Jesuit Father ever to encourage and direct. How extremely difficult it would be then for a boy, alone in his provincial town in the heat of the tropical summer, to do this! Usually now, he would be, not following a leader, but himself a leader. Usually, now, he would have no one to help him to start, but many to laugh at this sudden religiousness. What boys, no matter how enthusiastic, could ever overcome these difficulties? They seemed so insurmountable to ordinary boy-nature that I must confess I often felt like discarding the whole plan as impossibly idealistic. But the terrible need for the work, and trust in the grace of God and the known strength of our students forbade any such unfortunate step.

Plans for Centres; Advertising; Management. Definite plans were now given to each volunteer catechist. Details in organization of new Catechetical centres were given to a minute degree. But a margin of elasticity was allowed to meet the varying conditions of the different towns. Six different classes of centres were named to allow ample choice, viz:

Very large centre in Church (50-200 children).

Large centre in 'capilla' or 'visita' (50-100 children).

Large centre in private home (50-100 children).

Small centre in private home (10-50 children).

Teaching younger relatives and children of servants in home (5-10 children).

Teaching children of 'aparceros' on 'hacienda' (10-100 children).

Methods of advertising the classes were suggested as well as of getting assistance, opening and conducting classes. All were urged repeatedly to do everything under submission to the Parish-priest.

Helps for green Catechists. The great difficulty of inexperience in the teachers was met by a mimeographed sheet of instructions pointing out the principal *defects in new Catechists* and the way to overcome these defects; and also by the distribution to each Catechist of *two charts*, each about six by nine inches, which in a graphic way summarize respectively the Dogma and the Moral portions of the Catechism. Each of these charts, planned by Fathers of the Ateneo, have received the 'imprimatur' of the Archbishop of Manila and have helped much to simplify and vivify the teaching to the little children.

Signed promise to teach and report. The other difficulty, even greater, was presented frankly to the boys. "You fellows, very likely, are going to lose your enthusiasm when the difficulties come," we told them. "Therefore we have planned this scheme to keep your enthusiasm alive. Here is a promise! If you sign it, it will force you to teach." It read as follows:

"I promise during the coming vacation to make an earnest effort to prepare from five to ten children for First Holy Communion.

If successful in my efforts, I promise to send at least three reports to the *Ateneo Catholic Instruction League,* using, if possible, the above three notes (on April 12, April 26, and May 10 respectively).

If unsuccessful, I promise to send at least one report, giving the reasons for my lack of success.

Signed . . . .
Class . . . . . Address . . . ."

Very evidently to all, the accomplishment of this promise was quite possible, and very many signed the document. Only a minimum was stated, "an earnest effort to teach five...". But this once done, and the promise thus fulfilled, more would very probably follow. The three reports mentioned were printed in outline form, leaving only the facts to be filled in and requiring but little letter-writing from the catechist. Sufficient they have proven to be, however, to keep the Director informed if the enthusiasm keeps burning.

Special advice from Director. Besides all of this routine arrangement, the Director strove to meet personally everyone of the two hundred boys who volunteered for the work. Almost all had some special difficulties and at times half an hour, or an hour or more, was spent in adapting the general plan to the particular needs of the town or 'hacienda' of each catechist. But I gave the time cheerfully. For I felt that all that our strong, well-instructed students now needed to begin real apostolic work was a certain definitizing and direction. And results have proven the correctness of this.

First Results. We are now approaching the end of April. Only two weeks have passed since the closing of the Ateneo Camp at Baguio. But reports are already very encouraging. Last week an average of seven reports a day were received, many announcing merely preparatory steps. This week the reports are fewer, but more complete. The largest number of children registered in any new centre to date is 287. Another has 198. Another has 150. This last-named is performing the prodigious feat of holding classes twice a day, with each class lasting at least two hours at the children's special request. Almost as consoling is the report from a little sixth-grade boy in one of the Southern Islands: "Other information is I have allready fifteen pupils". The catechists were strongly urged to conduct athletic games on the side as an incentive to the children and these are proving very successful. One enterprising catechist who has started centres in two big towns has even engaged a special 'morale' officer for this purpose.

These are heart-gladdening beginnings, but a month or six weeks must elapse before results can be told. Definite, that is, as definite as the pencil of man can tabulate spiritual works. But, surely some good seed will have been sown and a not inconsiderable number of children led to the Eucharistic Table.

Ateneo example followed. The Ateneo work has been used as an example to induce others to follow. As Diocesan Director of Catechetical Instruction, Father McNulty has visited many of the other schools and, telling them of the Ateneo plan, proposed to them work almost identical. They responded well and some thirty centres have now been started through their efforts. In Iloilo, Father Schoberg explained the plan to 600 delegates of the Catholic Truth Society, many of whom were Mill Hill missionaries. The plan and its details received an enthusiastic response from all and the necessary organization was set on foot at once. A unanimous vote of gratitude was tendered Father Schoberg.

Indebtedness acknowledged. To give credit where it is due, we wish to publicly express our sincere gratitude to **Rev. John M. Lyons, S. J.,** of Chicago to whose wonderful *Catholic Instruction League* we are indebted for many ideas. Indeed, prosecution for plagiarism would be feared from his attorney, did we not know that his heart is as glad as ours that the great work of Catholic Instruction is prospering in these distant and desperately needy Islands.

With the reviews.

Catechizing School-Children. Father John M. Lyons, S. J., in "*The Catholic Instruction League Messenger*" for June, 1925, writing of a class of over three hundred boys and girls who were recently prepared by catechists of the League for their First Communion, says of the children:

1. They were all from public schools.
2. Most of them heretofore had no practical knowledge of religion or contact with it.
3. Their ages ranged from eight to eighteen, the average being 12 years and 3 months.
4. They are *typical* of two million Catholic children who do not attend parochial schools, and who receive no religious instruction. Father Lyons' fitness to pass on their "typical" character may be judged from the fact that it is now eleven years since he began organizing catechetical effort, and having been invited by many Bishops to establish the League in different parts of the United States, he has had ample opportunity to examine existing conditions.
5. These children will continue to receive instruction *at least* until their Confirmation in September.

To answer the question "*How was it done?*" Father Lyons simply quotes the Directions contained in his "*Leading Features of the Practical Plan of the Catholic Instruction League*". As "*Fertile Fields for the League*", Father Lyons indicates four types of parishes.

1. Those with many foreign-born residents.
2. Those almost exclusively formed of the foreign-born.
3. Those where the parochial school reaches only one-half or two-thirds of its children.
4. Those without a parochial school.

Many Sodalities probably live within reach of parishes where these conditions exist; and if they will work according to the rules of the League, they will find a "*great door and evident*" opened unto them, not only baptized Catholics to instruct, but even out and out pagans.

The Apostolic Spirit. Frank J. Atkins writes in "*America*" for June 13, 1925, of

"A poor black woman, blessed with the Faith, out on the city dumps, toilsomely searching among discarded rags and other waste for a few sticks or pieces of coal with which to make a fire. Her poverty compelled her to make daily visits to these waste heaps, and while delving for the meager gleanings, she spoke of God and of the Church to the chance companions, poor as herself, who frequented that dreary place.

Gathering a few of them together in her crude and cramped lodgings, she tried to teach them portions of the catechism, and although discouragements, that would cause one less resolute to cease all effort, beset her at every turn, this humble colored woman persevered in the work and was soon able to enlist the cooperation of the priests of the Holy Spirit Church."

Catholic Rural Schools. In "Plenary Councils and Catholic Schools", Father A. J. Emerick S. J., reports in "America" for June, 13. 1925, that the Sodalists of the Washington Sodality Union have engaged for some time in helping Catholic education in poor missions and that their gifts to such educational work within the confines of the Baltimore archdiocese, have been as follows:

In 1922	1,962	dollars
In 1923	3,559	"
In 1924	8,175	"

Besides this, the Sodalists had undertaken to pay all the costs of a 10,000 doll. school; 6,000 doll. of the debt had been contributed in 1924, and the balance would be paid by them in the course of the present year. In all, it would seem that the Sodality Union in 1924 had contributed 14,175 doll. to education in the archdiocese, whereas two years before, in 1922, their contribution had been less than one-fourteenth of that amount.

Archbishop Curley, therefore, had good reason to say that *if "the spirit of the Washington Sodality Union could become contagious throughout the length and breadth of the land, Catholicism would grow by leaps and bounds".*

The incident shows very forcibly the power for good which exists in the Sodality. It also proves that at least one prominent churchman, outside of the Society, esteems the Sodality and can succeed in directing its endeavors into apostolic channels.

2,000 women Sodalists were present at the meeting.

CHRONICLE

Meeting of Directors of Sodalities in Belgian Colleges. In the 14 colleges of the Belgian Province, there are 42 Sodalities for students. 16 Fathers represented the Directors of these Sodalities in a meeting held some time ago under the presidency of the Rev. Fr. Provincial. The discussions were directed by the Secretary for the Sodalities in Belgium, Father Joseph Rutten.

About three months before the meeting, the Rev. Fr. Provincial had submitted certain questions to all Directors of Student Sodalities and the responses were turned over to five Fathers each of whom was to find therein matter for report.

The delegates tried to settle on practical ways and means of bringing these College Sodalities to the true standard of schools of self-sanctification and apostolic effort, so that when college-days would be passed, the students would come forth willing and able to work strenuously for God's glory and the good of the Church.

Two questions in particular were much discussed. *The first* was how to *find a field of apostolic work* for the Sodality, in colleges where there already exist many pious and apostolic works, such as the Apostleship of Prayer, the Eucharistic Crusade, the Conference of St. Vincent de Paul, the Propagation of the Faith, etc. All these activities take up the time and money of the students, and seem to block the Sodality or even trespass on its domain.

The second question was whether and under what circumstances, leave should be given the students to do *apostolic work outside the colleges*, say in parishes, so as to make a practical start in their future religious and social apostolate.

Opinions were freely expressed and differed not a little. After sessions totaling ten hours, the Rev. Fr. Provincial closed the meeting, promising to send a letter to all touching on the genuine character of the Sodality and giving certain specific directions as to the conduct of College Sodalities. Lastly, the Rev. Secretary for Sodalities was commissioned to draw up a Compendium for Directors in conformity with the conclusions of the meeting.

Certainly, if it were not for the Sodalists, many of the sick would be all alone on Sunday afternoons. Numbers of them have no families in the City. How many people race after distraction of a Sunday afternoon, ignorant of the pleasure they would cause not only to others but also to themselves, by visiting the abandoned sick! How much good it would do their souls to come into close contact with the reality of life as seen on the bed of pain.

Many know no other program than that of *yesterday*. Their only rule is: "*As it was in the beginning, is now, and ever shall be, world without end*". They do not see the insufficiency of methods; they do not see that they often destroy what they themselves have built up, or that they allow others to destroy it. How much time and labor we lose, because we do not work well. We make great strides, but off the track. Why are some Sodalities so dead? Probably their Directors never gave any attention to ways of exercising the apostolate. The Directors themselves were not trained along those lines. They thought they would be perfect laborers in the Vineyard if they only learned the Secundum Secundae well and the differences between *dagesh forte* and *dagesh lene*.

Editor: *Lawrence E. O'Keeffe, S. J.*
Superiorum permissu.

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